THE PACIFIC

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SIGNS OF GRACE.

Some blessed token everywhere
  Doth grace to men allow;
The daisy sets her silver share
  Beside the rustic's plow.

The wintry wind that naked strips
  The bushes, stoopeth low,
And round their rugged arms enwraps
  The fleeces of the snow.

The blackbird, idly whistling till
  The storm begins to pour,
Finds even with his golden bill
  A hospitable door.

From love and love's protecting power
  We cannot go apart;
The shadows round the fainting flower
  Rebuke the drooping heart.

Our strivings are not reckoned less,
  Although we fail to win;
The lily wears a royal dress,
  And yet she doth not spin.

So, soul, forget thy evil days,
  Thy sorrow lay aside,
And strive to see in all his ways
  How God is glorified.

—Alice Cary.

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WHAT DOES IT MEAN?

"Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still small voice of calm!"

Would that the words of the Quaker Poet could become the prayer—the earnest sincere desire of the heart of every professed follower of Christ in San Francisco! What a change it would bring about in that sorely stricken and greatly sin-cursed city! It would not be long then, until people everywhere would be exclaiming "What hath God wrought!"

If we accepted the pre-millennial doctrines, we should, because of the fearful things that have been happening upon the earth latterly, be expecting the end of the world in the near future But it is not thus that we read history, and interpret scripture. The trend of the ages has been ever toward better things.

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

"'Tis always morning somewhere. And above
The awakening continents from shore to shore,
Somewhere the birds are singing for evermore."

A good-sized chapter of the fearful things which were foretold to come upon the earth in the "latter days" has been coming recently upon San Francisco. And others just as terrible, perhaps more so, will come in the future, if like Jerusalem of old she fails to know the things belonging to her peace.

San Francisco has not learned the lesson she should have learned from the earthquake and fire. For a short time after that terrible calamity men lived together in the ways of brotherhood. Money seemed of little worth. But soon the usual scramble began. Some saw in the situation "the last chance," and others "the first chance" to get rich; and they went at it in such a manner as to block in many ways the rebuilding of the city and to advertise it everywhere as a place dominated by men who were money-mad. To considerable extent the malady laid hold of people in all the cities and towns about the bay, and for months we have had situations and spectacles hereabouts such as to make angels weep.

They who decided to make every dollar that they could make out of the calamity went about it in different ways. A much larger number than ever before started out to plunder and steal both by night and by day, determined to get what they were after even though it meant death to those whom they approached.

But there have been "hold-ups" different from those so extensively chronicled in our daily papers and which have made people fear to be on the streets at night To considerable extent the prices of things necessary for a comfortable life have been advanced. All along the line men are excusing themselves by saying that the advance was necessary because the prices of the things which entered into their business had been advanced. In some instances the excuse is a good one; in many others it is not. Many tradesmen and many workingmen, though within the bounds of the law, have been as guilty of robbery as the men who have held up men and women on the streets and relieved them of their valuables.

In a few days there will be investigated by the United States district attorney an alleged hold-up of this kind which may be found to have been not within the bounds of the law. Lumber dealers in Oakland, Berkeley and Alameda have been charged by the Oakland Enquirer with a violation of the Sherman anti-trust law, which forbids any association fixing or maintaining arbitrary prices. We know nothing as to the merits of the case. But the Enquirer has followed lumber from its original place in the tree, and declares that the profits of the local dealers are "simply fabulous." It is stated that these dealers are selling on an average for $31 per thousand feet that which costs them on the wharves only $22 a thousand. The investigations of the Enquirer show that the logger spends for stumpage and other expenses about $6 a thousand, and sells for $10 or $12. But this is not regarded as so objectionable inasmuch as the logger, as the business is carried on nowadays, usually has a fortune jeopardized. And the study of lumber from the timber to the board on the wharves of the local dealers appears to show that the mill men are not the great sinners they are sometimes said to be—that their profits are small in comparison with those of the local dealers.

This is but one of the many courses in business leading to the conclusion that the lessons of the earthquake and fire have not been learned.

When we turn to the churches and to conditions religiously, what do we find? Pastors in San Francisco, without exception so far as we know, speak of an indifference toward religious privileges and duties that is appalling. There are the faithful few of course; but in general, conditions are much worse than they were before the great disaster The people are there, but they are not in attendance at the services of the sanctuary even in such numbers, comparatively, as before that fateful day in April. The children are in the homes in many parts of the city in as great num-

bers as they were theretofore; indeed in very many instances the identical children are there, but they are not in the Sunday-school; and neither parents nor children respond to the efforts that are put forth to bring them in. It is not surprising that our Episcopal brethren were summoned recently by a pastoral letter by Bishop Nichols to days of special intercession for spiritual recuperation and for the attainment of a greater degree of the fruits of righteousness. We quote a few lines from this letter: The constant liability to deteriorate spiritually amid such conditions and limitations as have come to us, this is the present peril to make us scent danger. Think for a moment of the havoc that has been made with regular religious habits There are only too many things ordinarily to break up regular church-going, for instance, and only too few worshippers that in normal times are proof against them . But when even those few have found, perforce, that they must intermit attendance at church, either because their own church has been destroyed, or because they are steadily driven here and there, the break is made, and it is so easy a slip then from the ranks of the regulars to the great company of the irregulars. Who can tell how much we have already suffered in this way? Who can count the numbers of those who were always in their places, who almost unconsciously are slipping away from our temporary makeshifts for the familiar shrines into only occasional attendance, or even into chronic absenteeism? And how this Christian life soon finds a slump without its weekly going up to the house of God!"

In this there is attempt to find excuse for these religious derelictions; but none appears that will stand, except for a case here and there. Nor have any of the overseers of the flocks been able to find good excuse for this wide-spread religious neglect.

The only conclusion that can be arrived at is the one that both within and without the church people in general have failed to learn the lesson which for a few days it was thought they would learn from the earthquake and the fire.

We have never regarded the San Francisco calamity as God's punishment of a wicked city. But we do regard the hard lot that is hers now in these days of rehabilitation as the consequence of wrong-doing; and we think of the many plagues that came upon the ancient Egyptians when they would not let the Israelites go, and wonder what will be next for San Francisco. Peace and rest can come only from doing the will of God; and largely, not only without the church, but within it, people are not doing the will of God. Be it said that in very many respects San Francisco and the cities hereabouts are no worse than many other cities. Very well; in other cities people are not doing the will of God. Is it not a fact that with few exceptions the members of the churches are not living up to the principles and teachings of Jesus? Is not God seeking to impress this fact in the terrible conditions surrounding us. Is he not working thus to lead on to better things for us and for the world? Is not this the meaning in part of the conditions in which we have been living and which have been growing more terrible week by week?

Let, then, the words of one of our poets abide with us:

"Let us cleanse
The hearts that beat within us; let us mow
Clear to the roots our falseness and pretense,
Tread down our rank ambitions, overthrow
Our braggart moods of puffed self-consequence,
Plow up our hideous thistles which do grow
Faster than maize in May time, and strike dead
The base infections our low greeds have bred."

SAN FRANCISCO AND THE JAPANESE SCHOOL CHILDREN.

The action of President Roosevelt in sending Secretary Metcalf, a member of his cabinet, to investigate concerning the relation of the Japanese school children to the public schools of San Francisco, ought to give general satisfaction. It shows a disposition on his part to give the Japanese due consideration and fair treatment. And this is what they must have if our nation is to continue its hitherto friendly relations with the Japanese nation.

We can conceive of such a crowding of Japanese into our public schools as to make it desirable that they should be given separate instruction. That such conditions exist now in San Francisco is far from conclusive on the evidence which has been adduced. There were between July 23 and October 12 only 93 Japanese in attendance at the public schools in San Francisco. With two exceptions these were so distributed as to give from one to six to 23 different schools. The exceptions were in the Pacific heights grammar school and in the Redding primary, the numbers there being 19 and 23 respectively.

We believe it to be beneficial to the Japanese children to mingle as much as possible with the children of those who are citizens of the United States. It will make for that which is best in future civilization. And before such association is denied it should be made evident that our own children are being greatly damaged by it. There are some things, however, that we can sacrifice, if by so doing there can be brought about the best for mankind.

We have been inclined to believe that back of this order by the board of education lay a little race prejudice, and that it could not be separated from the agitation which men of influence in politics and labor circles have been making against the Orientals.

What has been said by prominent Japanese here and in their native land and the action by the President indicate that it is a delicate matter; and that statesmanship, and not the hasty inconsiderate judgment and clamor of agitators, should be allowed to settle it.

In this, as well as in all things relating to the Orientals, of whatever nation, the people of California should be brought to understand that it is the whole people and not a handful here on the Pacific coast who are to determine what shall be done.

"THE RESTORATION OF SAN FRANCISCO."

The Meeting of The Congregational Club.

The Congregational Club of San Francisco and vicinity held its annual meeting in Plymouth Church, San Francisco, on Monday evening. The topic for consideration was "The Restoration of San Francisco."

Mr. L. A. Hicks, of the First Church of Berkeley, spoke concerning "The Reconstruction of the City." He stated the work was progressing in an encouraging manner despite the many hindrances. Not less than 12,000 teams and 35,000 men are engaged in the

clearing-up work and the daily pay-roll therefor amounts to more than $200,000. Building permits have been issued calling for an expenditure in construction of $8,000,000 per month, and already building is in progress at the rate of an hundred million dollars a year. It was stated by Mr. Hicks in way of comparison that during the first twenty-four months after the fire in Baltimore the expenditures in building in that city aggregated only $27,000,000.

Such are the conditions under which the work of cleaning up and that of reconstruction are carried on in San Francisco, said the speaker, that there is great loss to all concerned. The bad condition of the streets and the congestion thereon entails an aggregate loss of more than $10,000,000 a year. The money thus lost would in two years' time pave 320 miles of streets.

In this and other ways was it made evident that San Francisco would profit greatly if she had such a committee as Galveston had looking after the interests of that city after the great disaster.

In the course of the speech it was stated that the expense of removing the debris had been from five to fifteen per cent of the cost of the buildings that had been destroyed.

Looking into the future Mr. Hicks asked the question, Can buildings that are built now, or in the near future, at present prices, compete with those that may be built five years hence? His conclusion was that they can. This was based on a study of prices elsewhere and on the belief that there was quite a long period of prosperity ahead for the country.

As to San Francisco's future, the thought was that we have here for the making of a great city the same things, all the advantages, that were here before the 18th of April; and more money will be expended here during the next few years than has ever been expended elsewhere in the same length of time.

Mr. B. S. Hays, one of the deacons of the First Congregational Church, and the man who has so admirably superintended the work of reconstruction there, spoke on the subject, "Rebuilding the First Congregational Church." It was an interesting recital of some of the difficulties encountered everywhere in the city since the work of rehabilitation was begun, showing in its outcome a victory over many disheartening experiences. Mr. Hays stated that his experience had led him to the conclusion that there was a large number of workingmen who worked on the principle of getting all they could and giving as little service as possible. One day seeing a gang of men at work on an impossible task he remarked to them, that they might as well put their hawser on a certain great building and attempt to move it, and the reply was: "It is a rich company and we are putting in our time just the same."

Just how many thousand dollars Deacon Hays has saved the First Church no one will ever be able to compute; but no one could listen to his modest story of the work of rebuilding without the feeling that the church was fortunate in that it had one who could lay to as he has.

The Rev. Dr. George W. White, pastor of one of the Methodist churches of San Francisco, spoke on "The Moral Rehabilitation of the City." Dr. White prefaced his address by an expression of gladness because of the fellowship and good-cheer to which he had been invited. Reference was made to his twenty years of service in Southern California and to the joy he had in the fellowship of some of the Congregational ministers in our Southland. The beautiful and useful life of the late Rev. Dr. Frary had mention; and Dr. White rejoiced in the fact that he had had something to do in the turning of the Rev. C. P. Dorland to the ministry.

He expressed it as his conviction that God had given us a great opportunity for the moral rehabilitation, and a firm faith that the work would be accomplished. With reference to the reputation San Francisco has long had elsewhere Dr. White said that when first asked to come to San Francisco he had an inclination to decline; that morally and religiously the situation here seemed to be very bad. But after he got here, he began to like it. Here he found the real thing—something to fight; and for the fighting he said he had found not a few valiant fighters. His life here has led him to conclude that there is in San Francisco a good type of Christianity, and that what is needed is earnest work to get that type into a larger number. Since his coming here about two years ago it had been given him , he stated, to preach every Sunday to a large number of unconverted men, and with good result. And now it is his belief that a better day is dawning—has already dawned for San Francisco; that notwithstanding the terrible conditions morally men have been thinking as never before about God, and will continue to think.

Speaking concerning the saloon Dr. White said that Southern California had learned what, seemingly, we have not learned—that the saloon is of damage not only to morals but also to business. He told of being hissed when he stated not long ago in San Francisco that the saloon had no inherent right here; that it was different from almost all business of other kind, and could not without special permit plant itself anywhere.

In an impressive conclusion Dr. White showed that while men could be efficient without laying hold of the pierced hands of him who laid down his life on Calvary, they could not be sufficient; that it is only by the free and full inflowing of that Divine life into our lives that we can conquer.

A DISCUSSION OF CONDITIONS IN SAN FRANCISCO.

The Meeting of The Ministers.

The Congregational ministers of San Francisco and vicinity at their meeting last Monday continued their discussion of the conditions morally and religiously in San Francisco.

The presiding officer, the Rev. L. D. Rathbone, stated in opening the discussion, that care ought to be taken lest Roman Catholicism and Judaism be placed wholly on the side of the devil, that there was much of good in those systems which should have recognition.

Professor Buckham said that no one can share in the life on this coast and not feel keenly the situation in San Francisco. He was convinced that the conditions must be the result of neglect going back many years. As to the saloon he said that it was too easy to say that the saloon is the cause of all crime; that it is a tremendous cause, but there are causes which lie back of that and link themselves with much of evil flowing through and from that channel. Professor Buckham thought that care was needed or we should

underestimate the forces that were working for good. His faith in the outcome was expressed in a dream which he had one night while the city was burning. One mighty crash seemed to destroy it; but as he awoke then and looked out of his window, he saw it spanned by a beautiful rainbow; and to him that remained as a sign that out of all that now threatens it there is to come a new city not only materially but morally.

The Rev. H. F. Burgess stated that San Francisco was his native city, that he loved it; and while recognizing the terrible conditions prevailng, yet some of the things said the previous week seemed too sweeping. He spoke tenderly of some Catholics and Jews who had been his teachers in the public schools.

Bishop Bell expressed the opinion that there is as much danger of becoming an apologist for evil as there is of too great severity in denunciation. He stated that he had just returned from a trip East and that there was there all manner of suspicion of the city, and that the present was in very truth a time when all good people should arise and declare for the right.

The Rev. T. R. Earle stated that the city was honeycombed with graft; that it was not only in politics but in business as well; that many men now crying out against grafters take every advantage when they can.

The Rev. Dr. Chamberlain said that he didn't enjoy the talk by the Rev. Mr. Patterson the previous week, but that he believed we had had facts, and that he had asked Mr. Patterson to speak along the same line to his class studying sociology in the theological seminary.

The Rev. C. C. Cragin expressed the conviction that it was a mistake to link closely together the saloon element and Roman Catholicism.

The thought of the Rev. W. H. Hopkins was that the speech which was being discussed set forth with a few exceptions the conditions as they had been in the city for some time, but that we ought to get comfort out of the splendid movement of the last few days. He spoke of the profound impression which Dr. Willey's words the week before had made upon him—that our help was with God, that to him all should go, and of the faith that God has place for San Francisco, and a better life there.

THE PACIFIC COAST IN BRIEF.

Pacific Coast churches are asked to remember that the second Sunday of November has been suggested by the committee having the matter in charge as a day for contributions for the aid of the California churches suffering from the earthquake and fire.

The Rev. H. H. Wikoff received a check for $1,000 a few days ago from a member of one of our Southern California churches for the rehabilitation of the churches damaged and destroyed hereabouts in April. It came without solicitation. We understand that the church at San Diego has set out to raise $1,000, and that one half of the amount will be given by one member. This is encouraging, and will bind more closely together California Congregationalists from North to South.

About the middle of October a letter of appreciation of the Rev. Dr. William Horace Day and wife, of the First Church of Los Angeles, signed by 160 members of the Woman's Missionary Society of that church, went forth to greet them somewhere on their trip to the Orient. That missive will stand as affording one of the most pleasant experiences of the trip. We are glad that we have been permitted to see a copy of that letter. It is suggestive of the joys coming not only to pastors, but to the wives of pastors also.

During the meeting of the Presbyterian synod at San Rafael and San Anselmo last week a beautiful portrait of the late Dr. Mac Intosh, the beloved president of the theological seminary, was unveiled and presented to the seminary. In accepting the painting Professor Landon told how Dr. MacIntosh had won for himself the esteem and affection of the people all along the coast as he went among them; but nowhere, he thought, was he loved quite as well as right there in seminary circles, by those who came in contact with him most closely.

The Pilgrim Press, of Boston and Chicago, announces among its new books one by Professor John Wright Buckham, D.D., of Pacific Theological Seminary, on "Christ and the Eternal Order." The theme is treated under the following subdivisions: The significance of Christ; Aspects of Christ; and Potencies of Christ. About a year and a half ago Professor Buckham gave the Congregational ministers of this vicinity at one of their Monday meetings a foretaste of this book in a paper read before them. It was very greatly relished; and his book will be looked for with eagerness here as well as elsewhere.

Need for information concerning candidates for office was expressed at the meeting of the Congregational ministers of San Francisco and vicinity last Monday; and the meeting next Monday will be given to the dissemination of such information as the members of the organization may have at that time. The Rev. Walter Frear was asked to lead. At the meeting on Monday the Rev. Griffith Girffiths spoke very highly of Mr. Gillett, the Republican candidate for governor; from personal acquaintance for several years. He regards him as an honorable and conscientious man.

The only complete file of The Pacific during the fifty-five years of its existence belongs to Pacific Theological Seminary. Recently, for safe-keeping, it was loaned to the University of California and was placed in a fire-proof building. Such a file is very valuable and this information comes as good news. The Rev. Dr. James McDonald, who is writing a history of Presbyterianism in California, spent considerable time in the office of The Pacific in San Francisco during 1904 and 1905 going over the files that were burned in April of this year. In early years The Paicfic was published in the interest of the work of the Congregationalists and New School Presbyterians. Dr. McDonald says that he found the files of The Pacific of high value to him in the work in which he is engaged.

"Whom the gods would destroy they first make mad," is an expression which has come down to us from the ancient Romans. Abe Reuf, the notorious San Francisco boss, evidently was in a mad state last week when he made the desperate move to put him-

self in office as district attorney. He has not yet succeeded, and the indications are that he will not be able to succeed. But the probabilities are that he has ruined himself so far as political influence goes, and in other ways also, even though he may not bring up in the penitentiary. It was an effort to block the course of justice such as only despicable and desperate men will make. The strange thing about it is that Reuf was so lacking in judgment as to attempt it. The expression which we have quoted is sometimes given in the Latin as follows: "Quos Deus vult perdere, prius dementat." The translation, then, is, "Whom God would destroy he first makes mad." Who will say that God did not have something to do with bringing upon Reuf that madness which led him to take the course which he did take?

Professor Wicher, of the San Francisco Theological Seminary, at San Anselmo, was inaugurated at services held at the seminary during the week the synod of California met at San Rafael. The Rev. Dr. Walker, pastor of the First Presbyterian Church of Los Angeles gave the charge. In the course of his address Dr. Walker congratulated the new professor in that he believed in 'scholarly interpretation" and "creative scholarship" saying in that connection as to the church "We have pinned ourselves too much to the past." Dr. Walker went on to say to Professor Wicher that he had come to the Pacific coast at a great time in the history of the church and of the world and that great opportunities were opening up before him; that he was not to be bound down by any particular theories or doctrines, and had opportunity to help send forth from the seminary walls the highest types of manhood. Along with the suggestion that he appreciate the greatness of his opportunity was the brotherly admonition not to neglect to cultivate importunity in the life with God. Professor Wicher gave a very scholarly paper on "The Mysticism of St. Paul." The seminary at San Anselmo is to be congratulated in that it has in its chair of New Testament Literature and Interpretation a man of so great culture as Professor Wicher .Indeed the whole coast should be congratulated. It means much in many ways for the church kingdom all along our Pacific shores.

A FALSE NOTE.

By S. M. Freeland.

Not long ago I saw somewhere this word from a pastor laying down his pastorate: "I cannot concern myself intensely in saving men from the wrath to come when the matter of immediate urgency seems to me to save them from the reign of sordidness and selfishness here." The false note is in the assumption that a man can be saved from the wrath to come in some other way than by saving him from his sordidness and selfishness. And another is in this man, and in many others, when they say it is "social responsibility" which is to be pressed upon men instead of "individual salvation."

What sort of preacher is he who does not know that eternal selfishness is eternal death? What other "Wrath to come" is there than this? And what sort of "individual salvation" does any true preacher of Christianity present except that which makes the man another saviour? And whom is he to save but other men? It is a note of false emphasis when the things belonging to men are put over against the things of a man, in him, as a gospel of materialism would put them.

SOME OBSERVATIONS AND EXPERIENCES ON AN EASTERN TRIP.

George C. Adams.

A trip East after seven years does not reveal many changes in the landscape, but great ones in the personnel of the ministry and the workers. One is quickly impressed with the growing grayness and baldness among his friends; and if he calls attention to it—the prompt reply is, "You're another." Younger men are at the front, a new generation of leaders has come forward, as able as those of the past. A pessimist would note that churches that were once powerful are in many instances feeble now, and the greatest success of the present pastor is in not letting it die out; but other churches have grown in importance; the center of usefulness has changed, but the work goes on as vigorously as ever.

Everywhere there is the deepest sympathy for San Francisco; our churches are on the hearts of our brethren, and there is reason to hope that this interest will take tangible shape in November

The mission on which the writer was sent was that of presenting our case wherever opportunity could be found, and so to prepare the churches in the great centers to take an offering for us on the second Sunday in November, or some day near that. A record so far of ten addresses in four days has served to keep the voice in good working order, and to get the story of the earthquake and fire into shape, adjustable to allotted time, all the way from ten minutes to an hour.

Members of our churches appear in every place. In the Broadway Tabernacle, on Sunday evening, in a front pew sat a long lost member of the standing committee of the First Church San Francisco; he was also assistant superintendent of the Sunday-School. The most influential pulpits have been offered. On the Sunday spent in Chicago, the First Church in Oak Park in the morning, the First in Evanston at five o'clock vesper service, and the South Church at 7:30 p. m., meant nearly fifty miles of travel on a Sunday evening, and the telling of the same story three times in one day. In New York, the Central Church of Brooklyn, and Broadway Tabernacle, in the evening, gave a hearing before audiences of solid, interested people. Ministers' meetings, Monday clubs, and all sorts of social gatherings have made it possible both to speak publicly and talk to individuals.

It is interesting to note that the writer has found the Congregational clubs of Chicago, Brooklyn and Boston in session on three successive Monday evenings, with full and interesting programs, and yet kind friends on committees have managed to squeeze in a ten minutes talk on San Francisco, and a man can say a great deal in ten minutes if he sticks to his text.

The interest of the pastors of strong churches is great. A misunderstanding had arisen in Chicago as to our attitude toward the Church Building Society; the leading pastors were more than anxious that it should be cleared up, in order that the cause might be presented in their churches; it was easily cleared away, and those good brethren did everything in their power to show their friends that we were all right. The way the messenger of our committee was introduced by a leading layman to the Chicago ministers' meeting, and by every pastor in whose pulppit he appeared, and especially by the Chicago Secretary

of the C. C. B. S., was enough to make him wonder who the fellow was that was going to speak.

Chicago and New York are immense cities; the distances, especially in Chicago, make it difficult to keep appointments in opposite ends of the city. New York, in spite of its dense population, is one of the easiest cities in the world to get about in. One can start from a town twelve miles out in New Jersey, cross New York, and be at some point in the outer rim of Brooklyn in a little more than an hour. The famous "Subway" is great; the scenery of it is monotonous, but it gets there at a lively rate. When one climbs down cellar at Columbia circle, at the south end of the great park, and in fifteen minutes crawls up like a gopher out of his hole at the entrance to the Brooklyn Bridge, he realizes that the descendants of Father Knickerbocker are not slow.

Then if you object to being shot through a hole in the ground, with the fear that you may stick some where and have to wait for the resurrection, you can take the elevated, and get a view in second story windows, and wonder what would happen if the train should take a notion to climb down suddenly to the street level. If neither of these suits you. there is the alternative of the surface road, which makes quite good time through crowded streets, and which seems to make a perfect success of the underground conduit system for electric cars.

A few years ago there was much sadness because the giants of the New York and Brooklyn pulpits were fast passing away, but there is no weakness there now. Men of positive views, spiritual power and strong personality are grappling with the problems of today, and they are brotherly men; there is no evidence of pride of position among them; they take in the stranger, and hear his story and make him welcome in their homes and pulpits. The writer has had no experience in recent years more calculated to strengthen his faith in the integrity of the churches for the present and future, than this trip has given. The only sermon there has been a chance to hear was by Dr. Cadman—just his regular pulpit work, and it was one that incited to deep thought and clear distinctions, and great purposes. An address by Dr. Hillis, at the Congregational Club, dealt with one of the greatest problems of the present; handled it fearlessly, and his thirty minutes' address seemed only five. It is not helpful to simply read men at long range, and dissect their thought, and try to believe they have not the faith of the fathers; when you get close to them they are mighty men, who breathe ozone, who have neither dyspepsia nor ministers' sore throat, husky fellows, who preach a gospel with a back bone to it, and who line right here in the realities of today.

One bit of personal experience: the writer went into a great building on a narrow street, the headquarters of a great railroad system; he sought the General Passenger Agent on the score of old friendship. As he entered the office door a quiet pleasant-faced gentleman was standing at his desk talking; his face lighted, he came forward and said, "You needn't wait to send in your card. And this General Passenger Agent, handling as a Christian man some of the greatest problems of the present, introduced the caller to another leading railroad man, and said: "He made me what I am." All the hardships of thirty-one years in the ministry vanished; experiences with wind and earthquake and fire were forgotten; all the burdens and cares of a lifetime were nothing in the light of the testimony of this truly great man, that fifteen years of his pastor's influence had shaped his character and fitted him for the responsible position he now occupied. This is the greatest compensation of the ministry; nothing else can compare with it; "Ye are our epistle, known and read of all men," wrote the apostle. The building of churches, the making of great organizations, the shaping of human thought are nothing compared to the making of one manly man, who resists temptation, who does positive Christian work, and whose constant effort is to put Christian spirit into business life.

IN MID CURRENT.

A great Address by the Rev. F. B. Meyer.

The address given by the Rev. F. B. Meyer at the recent meeting of the Baptist Union of Great Britain and Ireland we have found of so great interest that we give here a condensation of it.

Mr. Meyer is a very devout man and one of great popularity in this country as well as in Great Britain. Last year he conducted a series of meetings in Los Angeles which were of great spiritual uplift.

The Signs of the Times.

In one portion of his address he said as to the signs of the times:

"There is no need to argue that human society is passing through one of the greatest revolutions of history. Probably it is no hyperbole to say that our day is historic with the greatest destinies of any since the Cross of the Son of Man. When the entire course of human history is unfolded, it will probably be seen that even the Reformation of Wyckliff and Luther did not originate movements of greater or more far-reaching importance. It is not only that the last remains of the feudal system are breaking up and passing away, but that a new order of society is slowly emerging. There is no fear that it will be ushered in with the wild fury of anarchy, like that which accompanied the French Revolution, and for two years has filled Russia with horror. But its advent will be no less sharply defined. A further remarkable fact is that this great movement is not identified with the leadership of any one man. It is a movement of the people. Men are awakening to the vast power that they can exert in combination, and are preparing to act together for the perfecting of their comomn life. Instead of universities, politicians, or idealists giving the lead, society is working out its own salvation, under the prompting of the Divine Spirit. Government by party is becoming more and more difficult. The old party lines are becoming indistinct. The old ways of social and political activity are becoming deserted and grassgrown. The Labour party has come to stay. It is evident that the balance of power which in the eighteenth century was in the hands of the aristocracy, and in theninteenth in those of the manufacturing and middle classes, is rapidly passing to the democracy. The revolution in Russia is symptomatic of a world-wide movement, which is destined to have a profound effect on the lives of the obscure dwellers in our slums. It is not without significance that Westminster Bridge is being seamed with tram-lines for working girls, notwithstanding the opposition of the House of Lords.

I am not passing an opinion on these incidents, but am marshalling facts that are within common knowledge. Everywhere the stern test of utility is being applied. Things which can be shaken are being removed. Venerable institutions like the House of Lords, the establishment of the Church of England, and our system of land monopoly and entail, are being summoned to the bar of public opinion to show cause for their continuance. Men are becoming imbued with the idea of racial unity. The Labor party denounce war because in their view man is brother to man the world over. That every man sould have the opportunity of bringing up his family amid decent surroundings, and have a share in the comforts of God's world is becoming axiomatic. Collectivism is looking over the shoulder of individualism; competition is being set aside by cooperation; the emphasis which used to be laid on rights is now laid on duties; the spirit of social service is asserting itself on all sides; and whilst the smart set are drivelling their lives away in self-indulgence and extravagance, a new world is coming into being, in which they at the one end and the tramp class at the other will find no place."

The Ideal of the Ministry Must be Raised.

"It is not possible for us as a denomination, to keep in the mid-current of our times, and meet their imperious demands, unless we have an educated and far-seeing ministry. It goes without saying that we are not to substitute culture for grace, or learning for the unction of the Divine Spirit, but there is no need to choose between them. An educated ministry is not necessarily a gracious one, nor an uneducated one graceless. The greatest leaders in our ranks today are men who have passed through the rarest culture of their time. God does not disdain the use of the ram's horn, but the camp moved and the Jubilee was announced by the sounding of the silver trumpet. Next to the blessing of God our churches owe their position to the high ideals of culture and education by which they have been characterized in the past. It is a remarkable fact that the early Separatist churches were all founded by university men. Had it been otherwise they would not have captured England."

The Training of the Ministry.

"It is difficult and perhaps hopeless to realize the full ideal of what our ministry must become, if it is to march in the front rank of our age, unless we can avail ourselves of the opportunities afforded by our national universities—too long closed against us. Only there can our men get, to the full, the view-point of the educated youth of their generation; only there can they receive the indescribable touch and flavor which are the unique product of university life. We greatly need the enlarged horizon and bracing atmosphere that can be best communicated in the universities, the sacred heirlooms of the past, which have so vitally affected, and will affect, the history, the religion, and the social movements of our land. On the weather beaten walls of those venerable buildings are written, as on tablets of stone, the records of our national life. The greatest traditions of English history echo through those resounding corridors, and whisper in the cloisters; and it is an irreparable loss when our young men are deprived of their share in our national heritage.

Not for a moment would I underrate the value of our denominational institutions, or the noble efforts made by the professors and committees to keep abreast of the times. They have done inestimable service, which only the thoughtless could undervalue. Some of the rarest minds amongst us have owed everything to the incentive and inspiration, the learning and culture, of Regent's Park and Bristol, of Rawdon and Manchester, of the Pastor's College, of Nottingham, and of Cardiff. They have turned out thinkers and preachers, who have held foremost positions in the pulpit, and have swayed vast audiences of the people. It is not for a moment to supersede our own colleges, but to supplement them, that I plead, that our students should be allowed to finish their training in the classrooms and libraries, the play grounds and debating societies of the university. They would gain in the inspiration, the thrill, the spring, the illimitable hope, the rush, the vision, the wide outlook, the inexhaustible aspiration and ambition which are felt within those grey walls, reared by the munificence and piety of a far-away time. They would learn tolerance for those who differ from them; and gain companionships which would enrich their entire career."

Social Reconstruction.

"We must take our part" said Mr. Meyer, "in the social reconstruction of our times."

Our witness to the unseen Lord, to his love and grace, to the fulness of salvation, must never be relaxed. We must still go out into the streets and lanes of the city, and the highways of the world, to compel men to accept the Father's invitation. We must by all means shelter and nurture the new life around us; but there is something else which this age mutely demands of us. Men have come to believe that Christ has something to say about the injustice and wrong which lie at the root of the unrest and misery of the world. On all hands there is a widening and deepening conviction that his mind must impress itself on the institutions of the world, if society is to be saved. The great under-currents of popular feeling are moving towards a Christian solution, and inarticulate voices are appealing to the church as Christ's representative, to speak his words to close the long debate. It is for us to hear and respond.

Beneath the dust and pother which attend the demolition of the social system which is passing away, as we have said, a new order of society is being slowly and silently constructed, and in that structure we must take our share, if we are to keep in the mid-current of our age. In some dim way the masses look to Christ, as their leader, and to his words for direction. They may stand aloof from the churches, but they still strew their garments in his way and announce his coming with shouts. Surely we, who claim to represent him, should show sympathy with aspirations that are the far off echo of his mind. Instetad of criticising, let us direct them. Let us show the presence of our Master in this warm gulf-stream which is eating out the foundations of the drifting ice-floes of the past. The winds and waves scarcely conceal his form. Underneath and within the entire development of history, Almighty forces have always been at work shaping human destiny, and they were never more manifest than now. We must never say or think that revolutions are of the devil. Even in their wildest forms, they are due to divine impulses, "movin~ in tides of fire through the life of man." As the spirit of Christ brooded over ancient chaos, controlling the fiercest outbreak of fire or flood, until the cosmos of perfected beauty emerged, so through much that seems cha-

otic and destructive, the Divine Workman is answering our daily prayer, "Thy Kingdom come." And when the present movement has run its course, it will bring mankind to another and higher level on the spiral staircase of ascent, and closer to him who is not only transcendent above all things, but immanent in all. We must be workers together with God on the stage of human history. Society is his building; the world is his tillage. Let us not fear the things that are coming to the earth. They are but a further stage in the glorious advent and appearing of tht great God, our Savior."

The Great Opportunity.

"The church that is needed today must bear a swift witness against the palmistry of Regent street and the extravagance of Mayfair; against the midnight orgies of Piccadilly and the perpetual sacrifice of young lives; against those that turn away the alien and stranger from their right, and that fear not God. She must teach the rich to consider wealth as a sacred trust, and the high-born to regard leisure and position as involving heavy responsibilities to the community. She must not only call men to repent of their individual sins, with Thomas a Kempis, but must accept the role of John the Baptist on the banks of the Jordan, or Savonarola in the Duomo of Florence. She must be eager not only to add to her Communion-rolls, but to enthrone Christ in the national life. She must engage in a holy crusade, not only against the world, the flesh, and the devil, but against Mammon-worship, land-grabbing, and false notions of Imperialism. She must aim to secure not only larger attendances at her services, but a better understanding between Capital and Labor; a wiser method of poor-relief than to ship the bone and sinew of our working classes to other lands; and a national standard of righteousness which shall make impossible the corruption which recent investigations have exposed. All this will cost suffering even to blood.

"The early Christian disciples understood, at the beginning of their discipleship, that they would be called to fill up what was behind of the sufferings of Christ for the redemption of the world. They knew that if they followed Christ fully they must come into collision with the cherished convictions and ideals of their fellows. The Gospel comes into the world as a revolution, reversing its habits of thought, shattering its ideals, disturbing its peace, and turning it upside down. The ideal of the world is Self-hood, of the Gospel Love .The world says, Spare thyself, this shall not be to thee;' Christ bids us be willing to lay down our lives for our brethren. The world's motto is, 'Every man for himself,' but Christ's—'He who loves his life shall lose it, and only he that loses it shall keep it.' To bear the burden of the weak; to pour out our hearts in intercession; to be poor that we may make others rich; to suffer for sins not our own; to allow wrong to inflict its sting in us, that it may be stingless, since we will neither recriminate nor avenge ourselves; to bear, believe, hope, and suffer all things, and never to fail,—this is the Call of the Gospel; and it is for this that our lost race is inarticulately crying."

There is a danger that one may cease to have friends, as the friends of his youth pass out of his environment. Dr. Johnson said: "A man should keep his friendship in repair."

Among the Churches.

Oakland, First.—There were seven additions to the membership at the last communion.

San Francisco, Bethany.—The extensive repairs in progress on the church building for several weeks have been completed The exterior wears a fine coat of red, which brings the edifice more to the attention of the public as something different from the surrounding houses

Oakland, Fourth.—Rev. W. H. Cooke, the founder and first pastor of this church, ocupied the pulpit on Sunday morning, Oct. 28th. On the same Sunday evening, Mr. and Mrs. Westenberg, formerly of the Rescue Home Mission of Barbara Coast in San Francisco, told of their practical Christianity work and its results. Their Mission and New Men's Home is now established in Oakland and needs the assistance and support of all Christian people in carrying on this wonderful work for fallen humanity.

San Francisco, Bethlehem.—Nineteen persons united with this church last Sunday, sixteen of the number on confession of faith. Ten others have decided to unite at the next communion service. During the last eleven months there have been fifty accessions. Gospel meetings have been held for several weeks by Evangelists Knight and Frary. Although it is evident that the majority of the people in San Francisco do not want anything to do with the gospel some impression has been made and there have been twenty-eight conversions. The pastor, the Rev. E. S. McClure, is an earnest worker in every way and under his leadership Bethlehem is doing a good work in that part of the city in which it is located. The membership is nearly double what it was a year ago; and the church and pastor are courageous and hopeful. Repairs have been made on the church building recently.

Oakland, Second.—After a two years' pastorate, Rev. H. F. Burgess has decided to enter a new field of labor. He read his resignation last Sunday to the regret of the congregation. At a business meeting last Wednesday, there was an enthusiastic expresion of loyalty to the church and approval of ts present location. The membership of the church has increased, during the past two years, from seventy to one hundred. The Sunday-school was fortunate enough to secure the services of Mr. J. V. Bacon as Superintendent, and the enrollment of the school increased from 127 to its present strength of 249 members, including Home Department and Cradle Roll. Many successful innovations were introduced. Mr. Bacon, after uniting with the Second Church, was elected chairman of the Board of Directors and largely through his efforts the finances of the church have been kept in excellent condition. All current expenses being paid to date. A fund has now been started for necessary repairs. Mr. Burgess has had the cordial support and hearty cooperaton of Rev. J. W. Phillips, a former pastor and devoted member. The church is fortunate in having as its choir leader, Mr. Harry Richards, a profesional singer of ability, supported by other good singers, and an organist, both faithful and gifted, in the person of Mrs. J. W. Phillips.

The young people are exceedingyly loyal to the church and its interests.

"THE THIRD CHURCH IN ITS OLD PARISH."

An article in "The Pacific" for October 25th, under the above heading speaks of a "Suggestion" to accomplish a union of the three Congregational churches situated in the "Mission" district of San Francisco—The Third, Olivet and Bethany churches.

Allow me to say that Bethany was never a party to any such suggestion, it came from members of the Third Church; to Bethany people such a union seemed unwise. There is room enough and need for two Congregational churches in the "Mission."

Bethany, on its own initiative immediately after the disaster of April the eighteenth, proposed a union with the Third Church. The plan proposed was that the two churches unite, dispose of both properties, purchase a lot, erect an edifice, choose a name and call a new pastor. This was a movement inspired by a love for the kingdom of God rather than love for a local church. No "Ecclesiastical undertaker" was to be called in, nor mourners invited to a funeral, but rather, guests were to be bidden to a wedding upon which the blessing of God could be invoked. Our denomination is now considering union, and in some degree effacement, believing that these would result in efficiency for bringing the kingdom of God on earth.

Emphasis is laid upon the Third Church "Parish." Where is it? It did center on Fifteenth street between Mission and Julian avenue, eight blocks from the site of Olivet Congregational Church. When it is proposed to abandon this location and look for a new center, where shall it be? Seventeenth and Dolores streets? This is just three blocks from Olivet Church; this organization is doing effective work and meets the needs of the field. Where is our comity? Or is it not to be considered when the trespass is by one of our own family of churches?

There is room for two Congregational churches in the "Mission." There were three courses open to the Third Church two months ago; still, one remains. This is for the Third Church to accept Olivet Church's generous offer—which I hope is still open—to form a union with the Third Church, retain the present site at Seventeenth and Noe streets, use the Third Church money to put up a new edifice; furnish it, and the new organization adopt the name of the Third Congregational Church.

Samuel C. Patterson,
Pastor of Bethany Congregational Church, San Francisco.

"THE QUICK AND THE DEAD."

By Charles L. Story.

Who with his fellows hath no lot,
No potency for good or ill,
No place another might not fill,
Is dead, although he know it not.

But he who shared the common lot,
Some little place was glad to fill,
And moved some heart for good or ill,
Though dead lives on, long unforgot.

THE OREGON ASSOCIATION

By George H. Himes.

Fifty-eighth annual meeting of the General Association of Congregational churches and ministers of Oregon, was held at Pendleton, Oct. 16-18.

While the attendance was not as good as at some of the previous meetings of the Association, yet it was fully equal to any in the past in genuine interest and spiritual uplift. As has been the case very often in other years the program, while good in general, had too many numbers, but this defect was remedied by the fact that a number of persons to whom parts had been assigned failed to appear, and thus opportunity was given for a more thorough discussion of the excellent papers which were presented.

If program committees of all kinds, for secular as well as religious bodies, could be prevailed upon to omit about one half of the topics usually presented at stated meetings for consideration, and devote the time so gained to a discussion from all points of view of such topics as might be presented, I am sure that I voice the opinion of many close observers when I say that there would be great gain in interest at the conventions of the various deliberative bodies which meet from year to year to consider religious, educational and secular matters which are of vital importance to the people in general.

The keynote of the Asociation was "The Spiritual Life," and in the first evening session strong emphasis in this direction was given in the devotional exercises led by the resident pastor, Rev. Charles H. Nellor, followed by his cordial address of welcome, and this idea was ably supported by the paper on "The needs of the Spiritual Life," by Rev. W. C. Gilmore, of the Riverside Church, Hood River; and he was followed by Supt. Cephas F. Clapp, in an address upon "The Emergency," which was intensely practical and uplifting along spiritual lines.

And again at the first morning session, during the "Half Hour Retreat," led by Rev. Elwin L. House, of the First Church, Portland, the desire for a greater indwelling of the Holy Spirit was deeply felt and the intercessory prayers made the occasion one of the most notable and helpful of the Association.

Organization was affected by the election of Rev. Elwin L. House, Moderator, Rev. W. C. Gilmore, vice moderator, Rev. Frank E. Dell, of the First Church, Salem, Scribe, and George H. Himes, assistant scribe.

A letter from Rev. Asher Anderson, secretary of the National Council, was read, referring to a recommendation adopted at the last session of the National Council, as follows: "* * That this Council ask each State body in our fellowship to appoint a labor (industrial) committee which shall be auxiliary to the National Council's Labor (Industrial) Committee," etc, asking that this Association take action thereon, if the recommendation seemed wise. The matter was referred to a committee of three.

A verbal report was given by Rev. Daniel Staver regarding the request of Rev. Williard N. Scott, of Chicago Theological Seminary, concerning the future of Andover Seminary, which report was referred to a committee of three, which reported as follow, by Rev. Herbert W. Boyd, chairman:

Resolved, That the State Association of Congregational Churches and Ministers of Oregon cordially approve any plans and efforts looking towards the

wider usefulness of our oldest theological seminary, and now expresses the wish that Andover Seminary may undertake the work of educating worthy men of foreign speech for work among their own people in this country. We shall be glad also if the institution can become in any way the place of special preparation for missionary work at home or that in the foreign field.

Rev. Howard N. Gilpatrick, of the committee on Church Federation, submitted a report embodying a "Statement of Principles and Constitution adopted by the General Committee on Church Federation in Oregon at meetings held in Portland, April 4-5, 1906, provided five churches approve this plan of Federation through their respective State organizations." Inasmuch as four churches had previously adopted this plan presented, this Association adopted the same, so now it becomes a rule of action, at least so far as the five State organizations are concerned. The statement of principles governing this body is as follows:

I. That churches in cities and larger towns ought to cooperate as far as possible in their work.

II. That church extension in neglected communities should be conducted as far as practicable according to the following considerations:

1. No community in which any church has any legitimate claims should be entered by another church through its official agencies without conference with the church or churches having said claims.

2. A feeble church should be revived if possible, rather than a new one organized to become its rival.

3. The need of a community should always be regarded by Church committees, missionary agents, and individual members.

4. In case one church begins regular and aggressive work in a community it should be given a suitable time to develop that work without other church interference.

5. All questions of interpretation of the foregoing statements and all cases of friction between churches should be referred to the Executive Committee.

Then follows a constitution seting forth conditions of membership and methods of procedure necessary to carry out the spirit of the organization.

Under the caption of a "Birdseye View of the Pacific Coast Congregational Congress," held in Los Angeles in May last, Rev. Cephas F. Clapp gave his impressions, and was followed by Rev. Edwin L. House, who emphasizes the spiritual side of the Congress. He also alluded to plans underway for the next meeting of the Congress, which is to be held at Portland, and mentioned the names of several eminent Christian leaders in the East whom he had good reason to believe would be present. Mrs. E. W. Luckey and Geo. H. Himes followed, giving their impressions of the Congress.

A paper on "Some of the Layman's Trials," by B. S. Huntington, of The Dalles, was read by Mrs. Clark, a delegate from that church. From Mr. Huntington's standpoint one of the principal trials to the layman on the part of so many churches, was the lack of doing business on business principles, particularly in respect to the method of raising money for current expenses.

The "Narrative of the Churches," prepared by Rev. Daniel Staver, Registrar, was read by him. In this a review of all the work of the churches for the year was given, and in general the progress for the past twelve months was hopeful and encouraging.

The report of the Sunday-school work was given by the Rev. Howard N. Smith, Superintendent of the C. S. S. & P. S. This was quite exhaustive, and gave much valuable information concerning this truly pioneer work of preparing the way for the church organizations; particularly so because in most instances the report related to places wherein there was no Christian work of any kind save that done by Mr. Smith and his helpers. He was followed by one of his helpers, Richard Brown, Sunday-school Missionary in Eastern Oregon, particularly in Baker, Union and Malheur counties; and in relating his experiences, and the manner in which he was received by the people, he made a most effective appeal for needed support to push the work in the same degree commensurate with the demands, or else give it up altogether, and give way for some church organization that could do so. This aroused much discussion, and the result was the passage of a resolution recommending that every church in the State raise fifty cents per member for home missionary purposes in Oregon for the coming year, in addition to the usual amount for home missions in general.

A paper on "What the Lay Worker Can Do," by Mr. H. J. Miller, was read by Mrs. Miller, and was followed by a short address on "Obstacles in the Way of Church Work," by Rev. W. H. Atcheson, of Milton; and in turn he was followed by Rev. John J. Staub, who gave an interesting and practical illustration of what "A Working Church" is, and what may be accomplished by it.

The matter of pooling the expenses of ministers in attending the Association was reported to a committee, with instructions to report next year.

Committees for the ensuing year were chosen as follows:

Oregon Home Missionary Society—Rev. Edward Curran, Rev. Howard N. Gilpatrick, Rev. Edward N. Green and Hubert G. Cotton.

Sunday-school—Rev. W. C. Gilmore, Frank E. Dell and W. H. Atcheson.

Pacific University—Rev. Elwin L. House, Rev. E. S. Bollinger and Rev. G. W. Nelson.

Temperance—Rev. J. M. Barber, S. S. Barnes and M. E. Thompson.

Comity—Rev. Howard N. Gilpatrick, Rev. Elwin L. House and S. B. Huntington.

Publishing—Rev. Daniel Staver, S. C. Pier and John Bayne.

Labor Committee—Rev. E. S. Bollinger, Rev. H. W. Boyd and W. D. Scott.

Christian Endeavor—Vernon Cook, J. A. Rockwood and Elmo White.

Foreign Misions—Mrs. H. V. Gates and Rev. J. J. Staub.

Ministerial Relief—Rev. Henry L. Bates, W. H. Morow and Mr. Scobee.

Place and Preacher—Rev. W. L. Upshaw, Rev. E. C. Oakley and Rev. H. W. Boyd.

Program—Pastor of church where next Asociation is held, Rev. Daniel Staver and Rev. E. C. Oakley.

Andover Seminary—Rev. W. H. Boyd, Rev. Howard N. Gilpatrick and Rev. W. L. Upshaw.

Resolutions—Rev. E. C. Oakley, Rev. E. S. Ballinger and Mrs. R. J. Hendricks.

Auditing—Rev. W. L. Upshaw, Rev. Brown and Rev. W. C. Gilmore.

The Foreign Missionary Committee made an ex-

haustive report through its chairman, Rev. H. W. Boyd. The basis of the committee's report was to ascertain three things regarding the interest and activity of Oregon churches regarding foreign misions: (1) What progress during a term of years; (2) What progress during the past year; (3) Present needs.

(1) It was shown that in 1894 there were 52 churches in Oregon, with 3,087 members. Thirteen of these contributed $370—an average of 12 cents per member. Five years later there were 59 churches with 3,566 members, and 26 churches sent $743 to the foreign work—20 cents a member. Five years later, there are 61 churches with 4,178 members, 37 churches contributed $925—22 cents a member.

(2) For 1905 there were 58 churches with 4,464 members; contributing churches 35, which gave $1,359—50 cents a member. Of this the First Church of Portland gave $700.

(3) Greater activity in missionary meetings, study classes, etc.; a larger interest in the Congregational work, as a means of creating greater interest in missionary effort; that every church, however small, pray together and study together about misison fields and give as their ability may justify.

A concise and most interesting report of the meetings at Oak Park, Chicago, last May, was given by Mrs E. W. Luckey.

During the "Woman's Hour" the following papers were presented: ""What of the Children," by Miss Mercy S. Clarke; "Women in Home Missions," by Mrs. Streiber; "Our Workersin the Field," by Mrs. B. D. Sigler; "Missions as a World Movement," by Miss Frances Gage.

Salem was selected as the place for the Association meeting in 1907.

The closing hours of the Association, Thursday evening were of deep spiritual interest, addresses being given by Rev. C. E. Oakley on "The Conditions of Spiritual Power;" by Rev. H. W. Boyd, on "The Spirit in the Individual Man; by Rev. Austin Rice, on "The Spirit in the Movement of the Times."

Among the resolutions adopted were the following:

Whereas, We earnestly believe that nothing under the grace of God can be of greater conseqnence to the progress of the kingdom than the character of the leadership; and

Whereas, We consider it especiallv opportune at this time to call attention to, and emphasize the necessity for, a higher standard for the ministry; therefore, be it

Resolved, That we recommend to the churches of our denomination in the State of Oregon that greater vigilance might be observed in the choice of their pastors; that a thorough investigation into the past records of the man's work, his character, and his educational qualifications be made, and that satisfactory conclusions on these points be reached before any contract is entered into; and be it further

Resolved, That we recommend to the Board of Trustees of the Oregon Home Missionary Society that they require of all Home Missionary Churches applying for aid that they shall sign a contract with the Board of Trustees that they will not make any arrangements in the securing of any minister as pastor who is not approved by the State Superintendent and the Board of Trustees.

It was voted 500 copies of the foregoing resolutions be printed for general distribution among the churches.

And so ended a most excellent meeting, and much praise is due the Pendleton church for its cordial hospitality in providing for delegates so well, considering the meagerness of its numbers and the manifold discouragements under which it has labored so long.

The Home.

"While I sought Happiness she fled
Before me constantly.
Weary, I turned to Duty's path,
And Happiness sought me,
Saying, 'I walk this road today;
I'll bear thee company.'"

PARENTAL RESPONSIBILITY.

John Randolph said that he would have been an infidel but for the memory of a mother who taught him to fold his hands and say, "Our Father." It is the influences of home and childhood that stay with us longest and have most weight in moulding our lives. We work ourselves to death and deny ourselves to our children in the home that when they grow up we may have wherewithal to give them an education. And when they go away to school and to life and fail of our high expectations, we are perplexed and disappointed at their failure.

But children are very like other living things. You work your garden in the spring, not in the summer and fall. A farmer once remarked that he made his crop before he planted it—by which he meant that the ground was thoroughly prepared before the crop was put in. You buy your fertilizers in planting time, not when the cotton is fruiting.

And yet parents will bring up a family of children about them with no other attention than what is necessary for their food and raiment and for a tolerable measure of obedience, and expect them to prove excellent men and women. They send them to school without the foundations of life, and the children fail. The finest elements of life are not gotten at school, but at home. A boy doesn't get honesty and courage and unselfishness at school. If those qualities are not instilled before he reaches the college, the chances are greatly against his ever having them. College accentuates usually what the home has begun. It gives few new qualities to the boy who comes to its halls.

The father carries on a questionable business or does questionable things in his daily dealings. The boy grows up under that influence, and he sends him off to school. Should that father be greatly shocked if, despite the influence of his teachers, that boy clings to a low standard of honesty in his own dealings? A parent swears to what he and his child both know to be at bottom untrue, in order that the child may get college training. Now, are we to be surprised when the child grows up, if he takes advantage of others, if he makes false returns of his property at the tax office, if he winks at corruption in public life? The influence of that parent will reach farther and wield a stronger force in the life of his child than the influence of any other. And he cannot check it.

Are we not suffering this very day throughout our entire public and private life, because of the weakening effect which the acts of our fathers in the seventies had upon the moral tone of the body politic? A man may make loud profession of the Ten Commandments. But it is his acts in the daily walks of life that tell in the lives of his children. The greatest education is that which comes before college days. And it is just that which so many children are missing forever in the home today. You cannot delegate to others the training of your children.

Every now and then a man will step forward out of an obscure home to a brilliant career in the highways of life, and people ask how it came about that it was not some other man from a home of prominence and wealth. They would probably find the reason were they to go back into the life of the two men. They should find there mothers with different estimates of motherhood, and different estimates of sacrifice, and different estimates of home. Once upon a time there was a mother in a New England home who had the quaint idea that a mother's place was in the home and not in society, so long as her children were in the home. That idea entailed upon her great self-denial. But she got her reward at last in being the mother of Philips Brooks.

Money never makes manhood. Indeed, it plays but a small part in the making of a man. What our state wants today is not, first, men who can make money, who can promote this or that industry, who can bring things to pass in the material world. To be sure, she stands in need of such. But what she wants first of all, is men who can endure and be patient. Men who can forget self for a season—is she not calling every day for such men through her press? Men with whom gain has no weight when put against honest dealing. Men who are tolerant of others, and sympathetic toward their fellows, and in whose eyes corruption is sin.

Such men may come to us through schools and colleges; but they will come out of the homes of the land. If we wish our children to be such men, we must meet and discharge the duties of parents.

"She leaves her babes to others
To climb the factory stair;
She creeps home at night to her children,
Too weary to bind her hair.
With the sacred chrism of motherhood
In her tired and careless hands,
Through her they must come
With souls born dumb—
The men who shall rule our lands!"
—Southern Christian Advocate.

"Self-control was the noblest of the pagan virtues. Christianity has given us higher ideals, but self-control still retains a prominent place, and deserves more practice than it gets. The Christian who yields to ill-temper, who is cross, or repressed, or cannot control his tongue, or is lazy, or over-eats, or is a slave to any minor habit, needs seriously to consider the fact that he is not yet even up to the pagan standard, let alone the Christian one."

One who has studied the subject becomes easily convinced that a large majority of present-day converts owe their regeneration directly to the personal work of friends.—Christian Advocate, New York.

The Quiet Hour.

A PRAYER.

Grant us, O Lord, the grace to bear
The little pricking thorn;
The hasty word that seems unfair;
The twang of truths well worn;
The jest that makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned;
The rasp of care. Dear Lord, to-day,
Lest all these fretting things
Make needless grief, oh, give, we pray,
The heart that trusts and sings.
—Elizabeth Lincoln Gould.

A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritation as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

THE KEY TO GOD'S SILENCE.

Thou who art crying for a new revelation of heaven, art thou ready for thy wish? Would it be to thee a joy if there were revealed to thee the pleasures at God's right hand? What if these pleasures should be what the selfish man calls pain? Knowest thou not that the joys of love are not the joys of loveliness? Love's joy is the surrender of itself; the joy of loveliness is the keeping of itself. If heaven were now open to thy vision the sight might startle thee; thou mightest call for the rocks to hide thee, for the mountains to cover thee from the view. To make the revelation a joy to thee thou thyself must be changed into the same image. It is not every soul that can rejoice to be a ministering spirit sent forth to minister to the heirs of salvation; to rejoice in it fully we must all be changed. If death were abolished to-day it would not free thee from that need. It is not death that demands thy change; it is life. It is not death that brings thy change; it is the Spirit of the Christ. Thou needst not wait for death to find thy change, for the Spirit too can transform in a mo-

ment, in the twinkling of an eye. Blessed are they who shall not taste of death until they shall see the kingdom of God.—George Matheson.

FULFILLMENTS.

The sweetest face in the world to me is not the face of a child, satin smooth and softly flushed like the heart of a rose, nor the face of a young girl, full of hope and touched with dreamy light. It is rather the face of a woman, who having passed fourscore years in doing good and living near her Saviour, now waits calmly in the eventide for her journey's end.

With such a lady of peace I spent a summer morning lately. Looking into her dark, untroubled eyes, watching her quiet countenance, I thought of Browning's Rabbi Ben Ezra.

No one lives to old age without knowing many a change. Life has its ups and downs; its deep mysteries of sorrow, as well as its great joys. It would not suit an old face to have no lines, telling of struggle and of victory. I have seen advertisements which set forth the merits of this or the other remedy for wrinkles. Why wish to be free from them, when the years have brought their stores of memories, along with the marks of time?

Fulfillments come with the sheaf, not with the seed-sowing. It is after days of toil and nights of waiting that the pleasant labor of ingathering the fruits arrives to pay the one who has faithfully wrought.

The monk who in medieval days sat in his little cell and transcribed the Scriptures word for word, with patient skill and reverent care, perhaps never saw in prophetic vision but the fulfilments of the future. But in due season, the printing press came to multiply the written page a million fold. So that in every land and clime, in every dialect and tongue, this Bible should be given to every man.

God's fulfillments never fail, though they may sometimes seem to be delayed. Well may we each say to our soul, "Oh, tarry thou the Lord's leisure!"

This life having given its beneficent discipline, is easier to maturity than to youth. The young are impulsive, eager, impetuous, and hate to be side-tracked by any interruption. Age learns to accept interruptions. They are in the day's work. And, if age has learned what God has to teach, it reaps fulfilments of many kinds, not always of earthly gain, but of knowledge, confidence usefulness, sympathy and love, and to it "God fulfils himself in many ways." Then, it puts on as a garment, the beauty of the Lord our God. —Christian Intelligencer.

Young People.

FOOTBALL DAYS.

The football days have come again, the gladdest of the year;
One side on Willie's nose is gone, and Tom has lost an ear;
Heaped on the field, the players jab and punch and claw and tear,
They knock the breath from those beneath and gouge without a care.
They break each other's arms and legs, and pull joints out of place,
And here and there is one who gets his teeth kicked from his face

The freshman and the sophomore, besmeared with grime and mud,
Go gallantly to get the ball, and quit all bathed in blood;
The senior knocks the junior down and kicks him in the chest,
The high-school boy is carried home and gently laid to rest,
While here and there a crowded stand collapses 'neath its weight,
And forty people get more than they paid for at the gate.

—Chicago Record-Hearld

..THE GREATEST BLUNDERS OF MY LIFE...

Here are some "Blunders," written down by five hundred men, and to be found in the Crerar Library:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was when I first learned to smoke."

"When I left school before I was past the fourth grade."

"Did not stick to my trade."

"Was to fool away my time when at school."

"Not keeping my position, but grew slack in my work."

"Reading worthless books."

"Thinking that my boss could not do without me."

"Refused a steady position with a good firm."

"Would not hearken to the advice of older people."

"Not saving my money when I was young."

"Beat some one out of money."

"Did not stick to anything."

"Careless about religious duties."

"Did not take care of my money."

"The greatest blunder of my life was not accepting Christ and thereby avoiding many sorrows caused by serving Satan."—American Weekly.

AN HISTORICAL HIGHWAY.

Rome had its famous Appian Way, starting from the capital and running east and west a thousand miles, over which marched her legions to the conquest of the world. England had its Wattling Street, the old Roman highway of solid stone that led from London to York and Carlisle, a distance of a hundred miles. More famous than either of these great highways is the great central highway stretching from the Atlantic to the Pacific, through the heart of the republic, known in its eastern branch as the old National Pike, and in its western branch as the Santa Fe Trail.

Along this great artery has coursed the life of the nation for a hundred years, and its story, almost forgotten by the present generation, save by the historians and those who live along the dusty thread of McAdam that binds together Washington and St. Louis, is an interesting chapter in the history of civilization. The flavor of romance, the memory of vanished glories, of a noble, ambitious mission successfully accom-

plished, clings to every hoary monument of this ancient highway.

The National Pike (or the Cumberland Road, as it was popularly called) was first a buffalo trace worn deep across the Appalachians by the pounding hoofs of millions of bisons. The Indians followed this same trail in their hunting excursions and war expeditions, retreating over it to the West before the ever-advancing, relentless frontier of the white man.

Over this path came the Anglo-Saxon hunter and trapper, followed hesitatingly and timidly by the home maker, until at last the tide of emigration, taking courage, poured in a deluge through the mountain passes to the land of promise. In the early days of settlement long trains of pack ponies picked their way to and fro over the old Cumberland Trail from the Potomac to the head waters of the Ohio, to be displaced as increasing commerce and traffic widened the trace into a road by the huge Conestoga freight wagons and speedy mail coaches of the opening years of the nineteenth century, in turn to vanish when the steam railroad accomplished the supposedly impossible feat of climbing the mountains.

Every mile of the old Cumberland Road is historic ground, consecrated by the bleeding feet of heroic nation builders. The ancient life of the famous highway has vanished beyond recall; but we can imagine the picturesque features of that old life—the caravans of great freight wagons and the long processions of mail and stage coaches and the historic taverns that lined the way, where the old time wayfarers told more startling and romantic stories than Longfellow ever wove into his "Tales of a Wayside Inn.'

Life on the old pike was not without its hazards and dangers. In the wild passes of the Appalachians lurked the prototype of the modern road agent, and daring bandits frequently relieved panic-stricken passengers of their valuables in the good old Dick Turpin style. Fatal wrecks sometimes occurred, in which coaches were hurled from high cliffs, dashing their passengers to death on the rocks below. In fact, tragedy as well as romance is written along every mile of this historic highway.

Before the advent of the steam car twenty speeding coaches in a single line was a familiar spectacle, and the caravan of hugh freighters, each wagon carrying from six to eight thousand pounds, sometimes numbered close to a hundred. This great freight traffic created a class of men of its own, strong and daring, a tribe that was later reproduced in the West by the "bull whacker," now in its turn disappearing with the vanishing frontier life.

Perhaps the greatest event in the life of the old highway, when it throbbed in its greatest intensity, was when a President or a President elect passed in triumphal procession along its dusty stretches. It was the gala day of the "pike boys." All the taverns and houses along the route were bedecked in the welcome, and cheering crowds from miles around thronged the stopping places and crossroads. The finest horses and most gorgeous carriages procurable were assigned to the task, and the proud position of "charioteer to the President" was given to the pick of the Jehus on the line, who were ever marked and noted personages.

Washington, Monroe, Jackson, Van Buren, Harrison, Polk and Tyler passed over portions of the old highway in dignified presidential pageant, like the triumphal procession of the Roman emperors. In the records of those old days along the pike occur the names of Clay, Cass, Benton, Lafayette, Black Hawk, Webster, John Quincy Adams, Jenny Lind, Seward, Chase, Greely, and many others famous in their day and generation.

Nor are the historic associations confined to the eastern end of the old National Road. From Kansas City to the Pacific Coast the old Santa Fe Trail presents as stirring a history as any thoroughfare in the world. What pictures can be conjured up of the old time caravans that traversed this trail in the exciting day of the gold fever and the early colonization of the great West! A continuous stream of humanity poured along this route, and the sight of the baggage wagons "prairie schooners," as the freighters termed them—was wonderful to behold. It was not unusual for oxen, horses, and mules to be hitched to the same vehicle, and the name of "lightning express" was conferred upon some of these strange turnouts. In the space of twenty years it is estimated that more than two millions of men, women, and children passed over the Santa Fe Trail for the Golden West.

It was like a throbbing artery, this great highway, carrying hundreds of thousands of population and millions of wealth into the western part of our country, and acting as a bond to strengthen and harmonize the sections of this great union. In brief, the story of the National Pike is an epitome of the history of our republic.—Children's Visitor.

A certain king (Louis XII. of France) on ascending the throne caused a list of his enemies to be made. Opposite the name of each he placed a black cross. When they heard of it, they were terrified, lest vengeance should fall upon them; but he caused it to be known among them that he had made the cross only to remind himself of the example of Christ, who prayed: "Father, forgive them; for they know not what they do.'

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"There's nothing like a sense of humor," said Rear Admiral Boehler, at Atlantic City "In a woman, in a soldier, in a sailor, in a clerk, a sense of humor is a help and a blessing through life.

"At the same time, even a sense of humor may exist in excess. I, for my part, shouldn't care to have so great a sense of humor as a British soldier I once heard about.

"This soldier was ordered to be flogged. During the flogging he laughed continually. The lash was laid on all the harder, but under the rain of blows the soldier laughed like a man at a farce.

"'What are you laughing at?' the sergeant finally asked.

"'Why,' the soldier chuckled. 'I'm the wrong man.'"

Senator Hoar used to tell the story of an incident he witnessed on a Boston street car. It was about eleven o'clock p. m., the mystic hour when all law-abiding Bostonians lose their thirsts. The Senator happened to notice a man running after the car and vainly trying to attract the conductor's attention. The Senator notified the conductor, who stopped the car. The belated pasenger, who was somewhat under the influence of liquor, had no sooner climbed aboard that he delivered himself of the following remarks, "Shay, Mr. Conductor, does thish road run to 'commodate the passengers, or the passengers run to commodate the road?"--Harper's Weekly.

A brakeman retired to a farm and started to lead the simple life. Having a piece of new land to break, he hitched up a team of mules, wrapped the lines around his waist in farmer fashion, and started to work. He had gone but a short distance when he saw a stump ahead and immediately began giving the railroad "stop" signal with both hands. The plough struck the stump and the brakeman went head first over the plough. Picking himself up, he ran angrily to the mules and roared: "You flop-eared scoundrels, don't you ever look back for a signal?"—Atchison Globe.

An officer of a certain regiment was one morning inspecting his company on parade when he came to an Irishman who had evidently not shaved for some days. Halting in front of the manfi he said: "Doyle, how is ti you have not shaved this morning?"

"Oi have, sorr," was the reply.

"How dare you tell me that!" said the officer, "with a beard on you like that?"

"Well, sorr," said Paddy, "it's loike this. There's only one shaving glass in our room, and there was nine of us shaving at the same time, and maybe Oi shaved some other chap's face."

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